



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

Our brethren and friends will be glad to see the following intelligence from Brother George Brown, President of the Ohio Annual Conference of our church, and they will be further pleased with the pledge he has given us, that if possible, we shall hear from him quarterly, hereafter.

His presidency extends over a very large and highly interesting section of our church operations—embracing a population large and in many places dense, and abounding in intelligence.

From such, we have every thing to expect, in view of the liberal and scriptural genius of our Church Constitution and Discipline, aided by the efficient and laborious services of the ministers and preachers within the range of Ohio Conference: many of whose sacrifices have been great for the cause of Christian Liberty, and their zeal not surpassed by that of any of our brethren in any other section. We have reason to believe that no circuits in our work require more extensive travelling—more fatigue—more mental and bodily labours—and none on the average have been instrumental in accomplishing more good—we mean more conversions of sinners to God—or have added more to our infant Zion. The works of their hands have been prospered, and the desires of their hearts have been vouchsafed most largely and graciously by their Divine Lord and Great Head of the Church. We bid them a prosperous speed in the name of the Lord.—*Editor.*

OHIO.

Wheeling, February 11, 1833.

For the Methodist Protestant.

Dear Brother,—Having travelled through those parts of Virginia and Pennsylvania, lying west of the Alleghany Mountains, which belong to the Ohio District, and through Ohio down so far as Muskingum Circuit, since our Conference last September, it may now be proper to send you a brief communication.

The cause of religion, and religious liberty, may be said, without the least exaggeration, to be on the advance in nearly all our circuits and stations in this end of the district. Our preachers are generally well received by those to whom they were sent, and they are zealously engaged in their ministerial calling, doing the work of Evangelists, and making full proof of their ministry.

On Hacker's Creek Circuit there is something of a revival in several places; particularly at Middletown and Barns' Mills, the increase has been considerable—at the time of my visit 15

members were added, and the meeting was uncommonly interesting. Information since received, says, that a number have joined in those places since, and that God is reviving his work in other parts of the circuit.

Monongahela Circuit has had considerable prosperity, along with some opposition, in several places, from the Episcopal Itinerants—this, upon the whole, is to be looked for, and if it be met in a proper manner and spirit, it will assuredly do us no harm—from my last information, near 200 have been received into the church in that circuit since Conference—and the work still advances.

Union Circuit has grown up within the last two years—its members, as reported to Conference, were 560—it is now a little at a stand, but the indefatigable labourers who are on it, though much beset with opposition, will certainly see the pleasure of the Lord prospering in their hands. I visited them in a very rainy season—people could not conveniently attend—their quarterly meeting was profitable to believers, but there was no special revival.

Clearfield Circuit has some prosperity—the rains were too great for the people to attend their quarterly meeting with comfort, at the time of my visit, but the work enlarges, and I am told the prospects are good. They will need additional ministerial help soon.

Pittsburgh Circuit is yet in its infancy—the good brother who labours there, was much encouraged, when I heard from him last—his first quarterly meeting was attended by bro. Springer and myself; it was also a time of much rain—the meeting however, was valuable, sinners sought the Lord—christians rejoiced, and several were added to the church—others are expected soon.

Pittsburgh Station, seemed about Christmas, to be getting under pretty good head way—22 members were received into the church, and all our hearts were much encouraged; property matters are now settled—a good brick meeting house in Alleghanytown was finished last summer—a first rate house in the city, to be done against the first of June—the means in their own hands of being easily out of debt, &c. Now I hope that these valuable brethren, who have contended so manfully for their rights, will turn their attention more fully to the improvement of their spiritual condition, and that God will revive his work among them.

On Ohio Circuit, times were good when I in company with brothers Shinn and Avery, visited them—20 joined at that time—near 100 have been added since Conference—the work goes on—they have now an additional preacher.

Williamsfield Circuit is somewhat favored of the Lord—a letter from bro. Thrap, who labors there, encourages me to hope that a number of new societies will be formed this year—when with them, I assisted in the formation of one of 12 members, all from the M. E. Church; of excellent standing—the work advances.

Youngstown Circuit seems rather at a stand—one preacher appointed, has not yet got on, he is expected against the 1st of March—the other has been greatly hindered by family afflictions—these have passed by—when both of the preachers get fairly to work in the spring, better times may be expected.

Mount Pleasant Circuit is in a good state—near 100 have been added since Conference—16 of them at the time of my visit—the meeting was protracted over the usual time, and the awakening power of God went abroad among the people—mourners were comforted, and christians were made unspeakably happy.

Georgetown Circuit quarterly meeting came next—it was held on the last Saturday and Sunday in February, in Georgetown, 15 joined—awakenings were numerous, and a goodly number were converted to God. This circuit has increased about 170 since conference, and our brethren are much engaged in the good work of the Lord.

Steubenville Station is doing well—I attended a two days' meeting there the first Saturday and Sunday in this month—10 members were received, and more are expected before very long—there are many enquiring the way to Zion with their faces thitherwards.

On last Monday evening we closed our second quarterly meeting in this little station—it was a good time—55 in all have joined here since conference—our society now numbers something over 100 members, and the prospects are tolerably good. Hitherto our friends have worshipped in the upper part of the Lancasterian Academy, but measures are about to be taken to erect a house of worship in the opening of the spring. A good house of worship, will undoubtedly contribute very much to the establishment of the Protestant Methodist cause in this place.

Besides the 300 members that came to us in the northern part of Ohio from the "Reform Methodists" in October last, at the time of my visit to that district of country, about 160 have been added at the several meetings which I have attended since conference.

Cincinnati, I am informed, has been recently favored with something of a revival—about 100 have joined the church, and prospects are good for farther increase. Zanesville Station too, is looking up to God, and not in vain—they have some addition to their numbers, and the society is cheered by the reviving energies of heavenly grace. The Circuits adjacent too, are prospering to some extent—and my hopes are, that every circuit in the conference will this year, be favored with a glorious revival of religion.

We still have the friendship of several of our sister churches—this is a soothing balm to us, in the midst of our toils and sufferings, in *Christian Liberty's* holy cause. And the public in general, appear to be better acquainted with our principles, and the reasons of our existence, as a distinct community, and consequently we enjoy a reasonable portion of public confidence. This tends to open our way, and to enlarge the sphere

of our usefulness among our fellow creatures. In many districts of country, however, our principles, and the reasons of our existence as a separate association, still need a further explanation—nor should our friends be averse to having this explanation given, for be assured, *we only exist as a people, to be despised, unless we can show very good reasons for our existence*—this our old side friends are fully aware of—hence their great anxiety that no *explanatory lectures* should be given. A fear of giving them offence, has, in too many instances, caused even our own people to feel a repugnance to having any thing spoken or written on the subject—in all such places our cause has to suffer—yes, to suffer, when an appropriate statement of matters of fact, would secure to our cause a just amount of public approbation.

Once in a while an old side Itinerant passes me by with a dark contemptuous look, and utters not a word!—Is this christianity? Surely not. Christianity teaches better things—love to God—to our brethren—to our enemies, are its holy lessons. Such men should be careful lest they deny the faith of Christ, out of pure zeal for the episcopacy. He who would frown me out of my sentiments, would force me out of them, if he could, by a legislative enactment—his whole conduct seems to say that he came into the world at the wrong time. Five hundred years ago would have furnished him with an abundance of congenial spirits to intermingle with. Others of the Episcopal Itinerants are more friendly, but nearly all refuse to take any part in our meetings—the Lord Jesus has commanded them to “preach the gospel to every creature,” but this commission they have suffered to be abridged, by some episcopal mandate I suppose—they cannot preach for us—thus the authority of the Lord Jesus is set at nought, that they may keep the commandments of men. Are these brethren “divinely authorised” to substitute sectarian bigotry in the room of the enlarged liberality of the New Testament? or their own traditions in the room of the commandments of the Great Head of the Church?

After all, I think it pretty clear, that *objections to our principles*, are not so numerous in the Methodist E. Church, at least in the section where I travel, as formerly. From what I can learn, many of our opponents admit the “*abstract rights*,” for which we have contended and suffered—but they make a great outcry against us, for leaving the old fellowship. This, they represent as a “*rash step*,” in every sense of the word, *inexpedient*. So you see *inexpediency* men are multiplying in our land—they are numerous in the region where I now write. But if the abstract rights given us by the God of nature are admitted, let our opponents admit our gracious rights too, as contained in the Holy Scriptures, for the God of gracious Revelation is not against the God of Nature. God never can contradict himself. How daring is it for men to set up this mighty “*expediency*” against the teachings of God, in the volume of nature, and in the book of his heavenly grace, which always must be in harmony with each other.

Was it indeed “*rash*” for us to organize a distinct Christian community? then the rashness is all their own—they compelled us into the measure—they expelled our friends, and as with a thousand tongues, called upon all Reformers to go out from them, and let them alone. The General Conference would only let our expelled brethren return to the M. E. Church, upon the conditions of their abolishing the Union Socie-

ties, giving up our Periodical, agreeing to get up no other in its room, making concessions, and submitting to return through the very hands that had cast them out—these very terms, (save in so far as the quarterly conferences, preachers in charge, and the concessions are concerned,) were offered to the non-expelled Reformers, as the conditions of their remaining in the church. Now let me ask men who accuse us of “*rashness*,” were not these *rigorous, degrading terms*, much better calculated to force honorable Reformers out of the church, than to heal the breach already made, by securing the return of the expelled? To place honorable Christians on such a ground as these terms of the General Conference of 1828 placed Reformers, is certainly equal to expelling them. The sacrifices called for by these terms, were too great, they could not be made for the purpose of *regaining*, or retaining a seat in any sectarian establishment now in existence. We were not left to consult “*expediency*”—we were forced to abandon christian honor, or to enter into a new organization. Yet we are called a “*rash*” people, for doing what they compelled us to do! I hope they may yet see this thing as it really is, and have the candour to own their own “*rashness*.”

We will now look at this matter in a political dress in order that the truth may more fully appear. We will suppose A. and B. to be before the American people as candidates for the chief magistracy of this nation. By certain illegal judicial proceeding got up by the friends of B. some of A's. party become despoiled of their citizenship—B. rides triumphantly on the votes of a majority into the Presidential chair. Congress assembles, and the injured friends of A. send up a memorial to that body, praying a restoration to the rights which they had unjustly lost, during the electioneering campaign—Congress being composed principally of B's. friends, proceeds to affirm all the doings by which they had been injured and deprived of their citizenship, and then by and with the advice of the President, and some other of his admirers, they offer the “*following terms*,” &c. If you will agree to give up all your caucus meetings, which you hold for political purposes—if you will give up all the printing presses with which you have opposed B's. election—if you will promise to get up no other presses in this nation during his continuance in office, for the purpose of opposing any of B's. political measures—if you are prepared to concede that you were in error in your opposition to B's. election, and that your conduct in this respect “*does not admit of defence*,” then “*in view of these premises*,” you may return to your rights and *privileges* as citizens, provided nevertheless, that the United States Courts in their several districts, shall agree to your return. And of all the other friends of A. who have not yet been deprived of citizenship, it is furthermore required, as a condition of their retaining their rights and privileges as citizens of this free and happy country, that they give up *unhesitatingly*, all their caucus meetings—and all their presses throughout the nation, and that they get up no other presses in future, with which to oppose B's. administration, or to investigate political questions, so that B's. administration may roll on, *untrammelled*, and without *obstruction*, “*then, in view of these premises*,” they can remain in possession of all their rights as citizens, otherwise the ruling authorities shall proceed immediately against them.” What would the American people think of such a high-handed measure, of one

party against another as this, in political affairs? Such a transaction would produce a political earthquake in our country. Posterity would call the overbearing agents in such a transaction “*rash*,” and would certainly applaud the injured, if they left the country, or set up for themselves. This then in substance, is our case, and we may safely leave it to all candid men to judge of our “*rashness*,” and of the “*rashness*” of our opponents, who compelled us to adopt our present course. I have glanced at this matter with a hope, that what I have written, may meet the eye of some of my old friends, who in my opinion, are by no means correctly informed on the subject of the real necessity that was laid upon us, to form a new church. They admit our principles to some extent, but still they have this unjust charge of rashness against us. I hope we may yet be able to convince them, that this charge is ill-founded, and that we have proceeded in this matter, in the fear of God, and with an eye to the preservation of the just rights of the present and future generations of our fellow creatures. Yours, &c.

GEORGE BROWN, President
Ohio Conference, M. P. Church.

N. B. You must forgive past neglect, I will try to write you once a quarter in time to come. I have little time to write, nor have I the writing spirit always at command.

G. B.

For the Methodist Protestant.

NEW YORK.

Hampton Hill Circuit, Feb. 12, 1833.

Dear Brother,—In reference to our prospects in this section of our church, I can truly say that amidst all our privations, the pleasure of the Lord has prospered in our hands. The work of God has evidently revived amongst us during the present conference year—sinners have been convicted—mourners in Zion have been converted, and believers have been established in the faith of Christ Jesus. Amongst the happily converted, are aged parents with their blooming sons and daughters. Yes, we have seen the gay, the giddy, and the vain, brought by the influence of Divine Grace to bow at the feet of Jesus—and we have seen them arise and rejoice in the soul-cheering assurance of pardoning mercy. Praise the Lord, O my soul! I believe there have been at least one hundred conversions to God amongst us on this circuit during the year, and we have added between fifty and sixty members to the church, and our prospects for further increase are highly promising. Indeed I anticipate the pleasure of forming two additional societies yet before the approaching Conference.

I have been invited by some of the Methodist E. Church brethren to fill an appointment, and complied with their request. Since which, they have determined that I should preach at the same house until Conference. I have also been invited by one of their preachers to fill an appointment at Jacksonville: I complied. The congregation was good, and they determined that I should continue to preach in that place also, until Conference. I think the seeds of Religious Liberty sown in this section, will ere long be productive of much fruit, and above all that many sinners will yield themselves willing subjects of the grace of God.

I cannot refrain with propriety to say, glory be to God for what He has done on this Circuit and in my own soul! For the encouragement of my brethren in the ministry of the word of

Life, that since I have entered more extensively into labour in the Lord's vineyard, my soul has feasted with increasing delight on the rich communications of Divine love.

I thank God that hurtful traditions are fast losing their former influence—the walls of bigotry are falling; and the unity of the spirit in the bonds of peace amongst the different sects is obtaining. Let us preach in the spirit, and call mightily on God for greater displays of Divine Grace in our own souls and in our congregations.

O that our ministry and membership may indeed set their affections on things above, that our lives may be hid with Christ in God—that when Christ shall appear we also may appear with him in glory! Yours, &c.

H. T. BUSH.

For the Methodist Protestant.

NORTH CAROLINA ANNUAL CONFERENCE.

Extract from the minutes of the Annual Conference of the Methodist Protestant Church, for the District of North Carolina, held at Whitaker's Chapel, Halifax County, Thursday, Feb. 14, 1833.

Willis Harris, President.

Elders—Henry Bradford,* Eli B. Whitaker, Wm. Bellamy, Joshua Swift,* Josiah R. Horne,* Seth Speight, Wm. W. Hill, Caswell Drake, Jesse H. Cobb, Chastien Allen,* Thomas Cook, Travis Jones,* John Moore,* John Coe,* Alexander Albright,* Wm. McMasters,* Chas. L. Cooley,* William Blair.*

Deacons—Albritton Jones, Richard Davison, James Hunt, Isaac Coe,* Alson Gray, Alexander Robbins,* Nathan Robbins,* John Giles.*

Lay Delegates—James Grant, Anderson Paschall, Ivey Harris, James H. Harris,* Samuel J. Harris, Dennis T. Paschall, George Kittrall,* John Cobb, Edmund Ogburn, James H. Christie, Jesse G. Beason, Wm. Weathers,* William Gillbreath,* James Robbins, James C. Wren,* John Stockhart,* Richard Beason, John Tatum,* Matthew C. Whitaker, Wm. H. Wills, John F. Bellamy, John F. Speight, John Pitts, Thomas Norman, L. H. B. Whitaker.

Those names marked thus (*) were absent.

On motion,—The Rev. Edward Dromgoole, Jr. a visiting Brother from Virginia, was admitted as an honorary member of this Conference.

On motion,—On the recommendation of the Guilford Circuit Quartetly Meeting Conference to this Conference, Bro. Joseph Holmes was admitted into the travelling connection.

Brothers Richard Davison, Joshua Swift, and Alson Gray, were elected to Elders' orders.

Brothers Harmon Tarkinton, John F. Speight, Wm. H. Wills, Jesse Gallamore, John Gray and Saml. J. Harris, were elected to Deacons orders.

The Preachers were stationed as follows, viz:

Guilford Circuit—John F. Speight, Superintendent; Travis Jones, stationed at Bethel meeting house; John Coe, Moriah meeting-house, Red Hill and Tabernacle; John Moore, Ai and Sandy Ridge; William Blair, Flat Rock and Clarks; Isaac Coe, Shiloh and Caffys school house; Alexander Robbins, Bethel, Abbots Creek and Pleasant Grove; Nathan Robbins, Liberty and Red Hill; Jesse Gallamore, Shiloh and elsewhere; John Gray, Liberty and elsewhere.

Orange Circuit—Alson Gray, Superintendent, and James Christie, Assistant; Wm. McMasters stationed at Hickory Grove; Chas. L. Cooley at the Ridge meeting-house.

Granville Circuit—Wm. H. Wills, Superintendent; James Hunt, stationed at Union Cha-

pel, new meeting-house and elsewhere; Thomas Y. Cook, Cook's station; Jesse H. Cobb, Midway and Walnut Grove; Chastein Allen, New Hope and Pine Stake; Caswell Drake, Kedar and Bethany; Richard Davison, Warrenton and Browns.

Roanoke Circuit—Samuel J. Harris, Superintendent; Jos. Holmes, Assistant—Henry Bradford, stationed at Bradford's; Eli B. Whitaker, Hebron and Whitaker's chapel; Wm. Bellamy, Free Chapel, Battles and Hickory; Albritton Jones, The Arbour, Sampson's and Bear Swamp; Josiah R. Horne, Stantonsburg, Ellis' and elsewhere; Seth Speight, Tabernacle and Harts; Joshua Swift, Swain's Chapel and elsewhere; Harmon Tarkington, Tarkinton's.

Matamuskeet—John Giles.

Alexander Albright and W. W. Hill, Conference Missionaries.

The Superintendents reported the members in Society to be, in Roanoke Circuit 355—Granville Circuit 244—Guilford Circuit 816—Total 1415. There have been during the Conference year some removals and expulsions of members.

Resolved, That an obituary notice be spread upon the Journals of this Conference of our beloved Brother, Rev. Wm. Price, and his aged and esteemed companion, Frances Price, both of whom during the Conference year, in the full triumphs of faith and the hopes of a blessed immortality, have gone to enjoy that rest prepared for those who love God and serve him in spirit and in truth.

The Rev. Willis Harris was re-elected President, and Richard Davison was re-elected Conference Steward for the ensuing year.

Resolved, That this Conference highly approve of the publication of Prideaux's Connection and Mosheim's improved Church History; and that we recommend our people, individually, to exert themselves in the circulation of these works, and also our Church Periodical, the Mutual Rights and Methodist Protestant.

The next Annual Conference to be held at Mount Herman, Orange County, N. C. on the fourth Thursday in February, 1834.

The Conference then adjourned.

WILLIS HARRIS, President.

WM. H. WILLS, Secretary.

For the Methodist Protestant.

NEW YORK.

West Camden, February 5, 1833.

I send you an extract of a letter received from E—B—D—, now stationed on the Hannibal circuit, Genesee district annual conference. He writes thus: "I have good news to tell you; with us God is doing great things; such a meeting as we had at Hannibal (12th and 13th January) has never been held in this (Oswego) county before:—there was love with all God's people. A deacon of the Presbyterian church served in passing the bread; between one and two hundred communed, composed of Presbyterians, Congregationalists, Episcopal Methodists, Free Baptist Christians, and Methodist Protestants.—All was love and union;—a number converted;—opposition to religion in that village ceased before the close of the meeting." Yours, &c.

MERRIT MUNSON.

Perseverance in a duty, when unattended with pleasure, is a stronger test of principle than the most ample indulgence in a privilege which proves its own immediate reward.

ECCLESIASTICAL.

The following article touches a subject of much interest. We hope it will be read and pondered upon throughout our entire church—and that it will have a tendency to rouse many from their slumber of indifference on a point which deserves the utmost vigilance and effort. If the course suggested by the writer be taken, there will soon be an end to the want of support as felt by several of our laborious ministers and suffering circuits. We intend, by the Divine blessing, to continue the presentation of this subject to our people in every affectionate and cogent form so long as we have the command of a pen, and the present necessity exists for its use. The liberal patron will not only bear with us, but will bear us out in our appeals, and we hope that all our patrons are of this character

For the Methodist Protestant.

MINISTERIAL HELP!

Mr. Editor,—There is one subject repeatedly referred to by yourself and your correspondents, which, for the benefit of our common cause, demands some special notice. I mean the constant complaint about the "scarcity of ministerial help." It is a cry of want to which I would like to see some suitable reply. But I feel some hesitancy in becoming the author of a reply myself, because there are some circumstances which incline me to think it would be a subject more proper for some one else. However, avoiding the mention of those things which I ought not to mention, I will venture a few things.

Is "ministerial help scarce," indeed? I make this inquiry because I wish to determine whether the expression be strictly correct or not. If it be intended to mean that *ministers are scarce*, then I turn to the fact that there are many ministers who might be engaged on reasonable and righteous terms, but are not employed, and conclude it is not strictly correct. But if it be intended to mean that the number of ministers actually employed is small when compared with the number which the state of the work requires; then why not employ some of those who are ready to serve? The answer is, we cannot support them. Then if the work really does require more ministers than can be supported, I conclude the true sense of the expression must be, ministerial help which does not require a reward for the labourer is scarce. This is sufficient ground for every minister to object to the phraseology. If there be ministers to labour, and work for them to do, and they are willing to do it for wages so small as food and raiment, why say ministerial help is scarce? Why not rather say means, or money to secure ministerial help, is scarce? Do not, Mr. Editor, suppose me too tenacious about trifles; I wish merely to produce some more effectual effort among our brethren to remove that obstacle which stands opposed to the advancement of our cause. It is certainly a truth which we cannot deny that there are more labourers in the ministry than there are places in which those labourers can be supported. How then can it, with strict justice to the ministry, be said, ministerial help is scarce?—While there are places which need the services of ministers, and there are ministers willing to serve, but cannot for the want of a support, it is evident that the want of means to sustain a ministry is the true cause of all the complaint, and not the want of ministers. To remove this ob-

stacle the most vigorous and enterprising exertion must be made or it will ever remain. The question then is, how can this be done? The only way in which it can be done is for the ministry to do with as little as possible, and the people to give all they can. The ministry cannot do more than serve for a small supply of food and raiment. If any further sacrifice be required of them they are at once pressed by a burden they are not able to bear, because food and raiment has always been the highest wages of Methodist preachers, with a few exceptions.—But I would ask, have all our people made all the sacrifice and all the exertion that they might have made? Are there not sections of our work that have been nearly three years complaining of the want of ministerial help and are no better provided for now than they were at first? What have they done to help themselves to ministerial help? Have they raised twenty dollars in that time? Perhaps not one dollar has been laid by, or given to bring a minister to their help. Could they not have done more than this? Let us see. Suppose fifty Reformers to be scattered over a space of country of sufficient extent to form a large circuit; and suppose they, in order to help themselves, had each agreed to lay by either in a common fund, or otherwise, five dollars annually; then at the end of the first year they might have been prepared to support a preacher with a family. And to have secured the labours of a minister for one year would, in most places, secure the organization of a circuit to which no minister would fear to go. Thus the cry of ministerial help! in many places, might have been hushed by the glorious triumph of our cause. But with no other effort among those who need help than the cry of help! ministerial help! the very cause itself which needs it must soon expire and hush the cry of help in the deep silence of death. What are ministers to do? must they put themselves before the four winds and fly into every corner of our land and cry where! where! or who wants help!

I find I must now stop before I go too far; although I have just arrived at that point from which I can see through the whole of this matter of concern to us all. If I could feel at liberty to proceed farther, I might be able to expose that great evil which has already injured our cause. I close abruptly for the present with the expression of an opinion; which is, that no place need be six months in want of a minister, or ministerial help, which gives sufficient proof that it is trying to help itself.

EQUITY.

For the Methodist Protestant.

LIBERTY,—NOT LICENTIOUSNESS.

Mr. Editor,—If you think the following remarks will in any degree serve as a beacon to warn against the fatal effects of steering too near Scylla on the one hand, or Charybdis on the other, in our ecclesiastical course, they are at your service.

The purest principles are not unfrequently brought into disrepute by the misguided manner of their adoption or application. Such an event is sometimes the result of a sincere impolicy on the part of those who are deficient in the various management which is requisite to sustain the reputation of their principles. At other times it is the effect of an impious perversion of the principles by those whose chief design is the promotion of selfish interests. The hazard incurred by the imbecility of the former is in proportion to its dangerous association with the impiety of the latter.

The first instance of impolicy against which a loud alarm should be sounded every where, is the too eager, and thereby too indiscriminate admission of persons into our churches. With what assiduous caution does a wise architect exclude every portion of material that would endanger the permanent integrity of his building, should then less precaution be exercised to secure the lasting integrity of the church of Jesus Christ? A seasonable caution on this subject appeared a short time since in your periodical: well for us if the advice had been taken. Another species of impolicy which is perhaps exceeded by no other, and that ought to be seriously deprecated, is that reprehensible tardiness in the execution of those rules of discipline provided for the timely anticipation and correction of the destructive spirit of faction. Under a misconceived idea of forbearance, our well meaning brethren tell us to "be patient, matters will all be rectified," or we are advertised that the offenders are not worth notice, and that in due time if left unnoticed, will sink under their own insignificance. How utterly fallacious! Who can be unworthy of attention in the house of God? And who so insignificant as to be incapable of immense mischief? Many a painful ordeal might have been obviated by the very recollection that the vilest reptile may sting. The prince of heathen poets, three thousand years ago, knew how to estimate scandal from an inferior source:

"We dread the censure of the meanest slave,
The weakest woman: all can wrong the brave."

The ill-timed forbearance which but too often leads to delay beyond the period of recovery, arises from the want of the tact of discrimination. Nothing in management is of so much consequence as a ready discrimination between that species of misconduct which has little or no connexion with serious results, and that, if not opportunely obviated, must inevitably be followed by a train of incurable disasters. The tact for such discrimination is the more needful on account of the fact that the most fatal results are sometimes to be anticipated from what, to a superficial observer, would seem of no consequence.

Now, if so much consideration is due to a sincere impolicy on account of the embarrassments it may unintentionally incur, how much is due to a wilful perversion of the noblest principles! How often has the progress of a rising community been retarded? the credit of its principles jeopardized, and its tranquillity disturbed, if not destroyed, by the reckless perversion of its avowed principles. But some, alas! when rallying to the standard of reform, repair to it as to the banner of licentiousness. These pseudo reformers identify themselves with, and fall into the ranks of the advocates of rational liberty. Fatal amalgamation! Liberty has been the Shiboleth of the latter: but what confusion must ensue when they find on their own sentry the watchword licentiously perverted. A liberty without constitutional restriction is surely what no one ever contemplated excepting those whose vital element is misrule and disorder. It may be proper, in order to render tangible the perverting spirit we are deprecating, to illustrate our ideas by a reference to facts that must be familiar to most of us.

Every one ought certainly to have liberty to remonstrate against what he conceives to be erroneous in the polity of his church, and on finding no redress, ought to be at liberty to withdraw from a government to which he can-

not conscientiously submit. But no one should for a moment suppose himself at liberty to remain in a community, and with a factious insubordination violate its constitution and reject its constituted authorities. This would be an utter perversion of our Shiboleth. This would be licentiousness, not liberty. This would be schism indeed. "It is plain," says Mr. Wesley, "that by schism, is not meant any separation from the church, but uncharitable divisions in it." Notes on 1 Cor. 11, 18.

The almost resistless propension of human nature when escaping one extreme of driving on precipitately to its opposite, equally injurious, demands our utmost circumspection. Such demand too is in proportion to the extent of the extreme we have abandoned. We fly not with the same incautious impetuosity from a trivial evil as from one involving our highest interests. Our liability to excess in the abandonment of oppression is augmented by the distorted views of rational reform, exhibited by some who suppose nothing but liberty which is not under the absolute control of every indental majority. In the opinion of such constitution and discipline together with all the executive authorities which they have provided and defined, may all be nullified and contemptuously rejected by a congregational majority! Is this liberty? No, this is perversion by licentiousness. The paramount authority of a congregational majority in itself is not what we deprecate, for we cannot deny that its pretensions on the ground of primitive usage are considerable, nor would we oppose, but most cordially advocate every extent of congregational prerogative that is compatible with our federal constitution. But the absurd notion of blending an *absolute* congregational independence with a constitutional confederacy is almost too ridiculous for exposure. Each Annual Conference has conceded to it the authority of stationing the itinerant ministers and preachers, but should all the stations have at the same time the prerogative of selecting or rejecting the ministers and preachers according to their uncontrolled fancies; who would ever devise a remedy for the resulting embarrassments? What a heterogeneous compound of incompatibles!!! *Absolute* congregational independency, with constitutional confederacy!!!

Well, I believe I cannot reconcile these incongruities, so for the present I am

DONE.

For the Methodist Protestant.

A FEW WORDS ON CHURCH UNION.

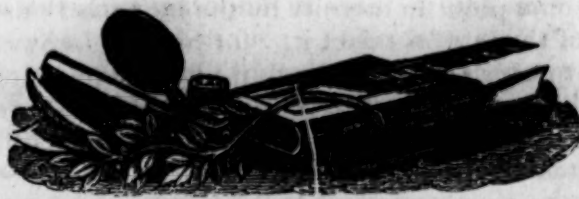
Mr. Editor and Christian Reader,—All Christian people admit that the pure principles of christianity and of church fellowship, are to be found duly in the New Testament. The principles were not arranged, adopted, published, and made the infallible laws of heaven to man, by any necessities, ingenuity, conflicting interests, and compromising of those who were the first disciples of Jesus. There is as great absurdity in denying that the apostles entered upon their work in the spirit of compromise, as that the sons of Noah fixed the nature and duration of the seasons. Christianity, we all know, came in all its perfection of redemption, and salvation, and eternal life, directly from the God of all worlds, and is as irresponsible to man, as it was, and is, and ever will be, independent of man, for any shadow of advantage to itself, in time or in eternity. But as dependent as is

utterly helpless man on his Creator and Redeemer, in time, and must eternally be; just so is he responsible in time, and must eternally be, to christianity. No compromise was, or ever will be, made, between heaven and earth. Life from death—spiritual life—eternal life is freely offered to man without price on his part, and at all expense on the part of heaven. And those who accept the gift, are formed, as were the first disciples, into churches, in which, by the dedication of the divine head of the churches, the pure gospel is—is commanded to be—preached; and the ordinances of this holy religion administered. Now there are to be no compromises on the part of members, or ministers, regarding rights, privileges, doctrines, or essential principles, in order to maintain church fellowship. No? No. All must come into submissive obedience to Christ in all things essential, if they would be *christian* members of christian churches. This is the one foundation of churches, the one and only cause of their being;—on this one foundation can churches be christian, and as such, be acknowledged by the Saviour as his disciples. Faith in Christ, and confidence in the brethren, introduces to this fellowship, love to Christ and to his people,—continue this union: and in love with all his people, and in forgiveness of all enemies, must a man be, if from fellowship below, he would go to fellowship above. Let a member of a church inquire, "what is demanded of me by the divine Author and Head of this government?" Let him obey. Behold the man of peace in the obedient disciple. Let a church be composed of such disciples:—see the order and blessings of heaven in that church. So true and pure as is the cause, so sure and full of all advantages will be the consequence.

LAICUS.

BENEFACTENCE.

Died at London, (England,) Dec. 12, 1832, in the 88th year of his age, Mr. John Hill.—He had been for many years, a subscriber and friend to most of the principal religious and benevolent institutions, and has not forgotten them in his will. The following are among the sums left:—Lock asylum £50, London Female Penitentiary 100, British and Foreign Bible Society 200, Church Missionary Society 200, London Missionary Society 100, Moravian Missionary Society 200, Deaf and Dumb institution 100, Female Penitentiary (West) 50, Religious Tract Society 200, Ranelagh Infant Friend Society 50, Hibernian Society 100, Westminster Hospital 100, Charity st. Dispensary 200, Bristol Education Society 100, Baptist Missionary Society 100, Refuge for the Destitute 100, Emberton School 50, Aged Pilgrim, 50, for an annual sermon at Ranelagh Chapel on Whit Sunday morning 100, Home Missionary Society 100, Indigent Blind 100, Infant School Hereford 150, Schools at Hereford 150, Westminster New Charity School 100, London Orphan Asylum 100, Highbury College 100, Christian Instruction Society 100, Friends' Almshouse, Camberwell 50, Hans Town School 50, Philanthropic Society 100, Long Acre School 50, Long Acre Benevolent Society 50, Associate Fund (Poor Ministers) 100, Penitentiary St. George's East 80, Bromyard Meeting (in trust) 100, Sunday Schools, Broadway Church 100, Pimlico Schools 50, Broadway Church Benevolent Society 100, National Benevolent Society 50, Isling College 100.



BALTIMORE:

FRIDAY, MARCH 1, 1833.

A number of the Ladies pertaining to the Methodist Protestant Church in Baltimore, with several others of its congregations and friends, are preparing with their own hands numerous articles, in view of a sale which they contemplate holding in a few weeks. The proceeds of their industry, we learn, are intended to be placed under the direction of the Phebean Society of said Church, to be disposed of as they hereafter may determine. It has been intimated to us that a leading object is the promotion of Missionary enterprise, by assisting *such principally as have to labour in newly formed societies* in our fellowship, where there is not a sufficiency of members to support those preachers who have gone out as pioneers.

Some Ladies of other congregations have kindly tendered their personal contributions in labour as well as articles to this good work. We have no doubt but the variety will be considerable, and well worthy both a visit from, and a purchase by, the public generally. The time and place of sale will soon be given.

We are under lasting obligations to our brethren and friends for their numerous and highly interesting communications, and have no doubt that each feels a consciousness of personal pleasure whilst they are contributing to the edification of the Church, and the rational and moral entertainment of their fellow patrons.

Perhaps there is not a Religious Periodical which sends out weekly more various and original matter than our super royal quarto sheet.—Shall we be the recipients of such abundant supplies and hesitate to acknowledge publicly our obligations to the contributors? We cannot, we will not. For it is principally owing to their efforts that the paper meets its increasing demand.

Nor can we withhold our thanks from those who kindly recommend it to and obtain increased patronage.

There are a few who still have neither augmented our subscription nor furnished any thing for our columns. We leave such to all the pleasure they can derive from their indifference. If they can feel a pleasurable thrill of complacency under such circumstance, *we envy them not.*

Does not the question sometimes at least recur—How much have I done in furnishing matter for reflection and edification to our portion of the Christian public through the medium of the press? If such question be permitted—What is the sensation when "a solemn nothing" is responded?

We are happy to say, that the Historians of our Church will be expected to report the names (for they will be handed down to posterity) of a few at least, who dignified their talents by condescending to furnish articles for our weekly, which would adorn a grave and imposing quarterly—to such we tender more than common respect. These live and write to purpose. In our paper is found blended all the strength of intellectual powers of the first order, with the artless simplicity of more humble talents. Such we hope will be its continued character. Long, we repeat, may it continue to be the herald of the productions of gigantic powers of intellect and refined culture, and that also of those of more humble faculties. The former will be sure to please, instruct and edify those in the higher class of intellectual improvement—while the latter will find their simple narratives have had a place in the affections of many in the humble walks of life, and who have been stirred up by the simple relation of some one interposing act of Divine Grace or Providence to renewed diligence in the Divine life.

We are glad in our hearts that we have room thus for this pleasing diversity—and more so, that our periodical is so richly furnished by writers so well calculated to give to each capacity and inclination a portion in due season.

We will barely intimate to several, that their subscriptions for 1832 are still unpaid. Such as possess delicate minds, and are friends to the cause of Christ and Christian Liberty, only need to be reminded that they owe us a small debt of \$3, and they will send it per mail as soon as practicable.

Our friends who may have disposed of Books, are requested to send in the amount in current bank bills, as we greatly need funds. We entreat punctuality from all. A goodly number are prompt, but there are several who do not appear to be conscientious. We hope none will be found wanting after this notice. To the punctual, our large and various stock of books is open to supply their orders; all we solicit is effort and punctuality.

The Address of the Book Committee to the Methodist Protestant Church at large is received, and will have a place in our next number.

Several communications have been received this week, which, for the want of room, are deferred until our next. Our friends are not to infer from this that we are always blessed with a surplus: not so. We publish pretty much in the order received; therefore those who desire to contribute for the edification of the Church, may expect their pieces to appear in their course.

We shall probably send out some prospectuses for the Quarto edition of Mosheim, also for Priedaux's Connection: such as do not receive them, may infer that they have been either miscarried, or that we do not know where to address them.

For the Methodist Protestant.

REPLY TO QUERIST.

Mr. Editor,—I was sorry to find in the last No. of your paper the questions of "Querist;" because I cannot see any good effects which can result from the discussion he proposes: but (I think) I can foresee that much evil to the church and to christianity may flow from a belief in the doctrine intimated in the 4th and 5th queries, if carried out in all its applications. It is not my purpose to attempt a full and general argument in opposition to the sentiments of the first minister quoted by "Querist;" for I candidly confess my inability to do justice to the cause I would advocate; nor shall I adopt the opinions of the second minister mentioned. I cannot, with my present impressions, adopt in extenso either doctrine. My object at present is, to make some general observations which have occurred to me from reading this (to me) novel sentiment, that it is not *essentially necessary* that missionaries should be such to the heathen. It seems as if your correspondent wished "some one or more" of your other correspondents to attempt to scrutinize the reasons for the whole administration of God to the heathens, and to determine upon the propriety or impropriety of that administration. It is enough for us to know upon this subject, that God has commanded his ministers to "go into all the world, and to preach the gospel to every creature," saying, that "he that believeth shall be saved, and he that believeth not shall be damned." This command is imperative, and it is not for us to inquire the object, or to know the effect, unless it be revealed. Abstract and metaphysical speculations as to the propriety of his commandments, or as to the extent of the good He designed, seem to me to be a very unprofitable subject of discussion among christians. I know that there are brethren of acknowledged piety and of sound understandings, who advocate that there would be as many saved without the preaching of the gospel, as with it; but they will pardon me for thinking the promulgation of their opinions through our periodical, is calculated to injure the church; and if generally disseminated, would do incalculable mischief to the world. What, I would ask, would be gained, if they could establish the truth of their belief to a people who have the gospel? How much more would christianity prosper, and what advantage would result to evangelical piety and practical godliness among your readers by its dissemination? I can see no practical good which would probably arise from proselyting the whole church, or the whole christian world to the opinion, even if it were true. Suppose the doctrine to be unsound, (as I conscientiously believe it to be,) what immense practical evil would be the consequence of a belief in its truth. It is calculated in the first place to paralyze all missionary exertions, and to retard the spread of the gospel among us; for if no persons are to be saved by preaching, there would be few ministers willing to make the sacrifices that many of them do, to preach: and there would be few members who would be willing to be at the cost of building churches or of supporting the ministry. If preaching of the gospel has no influence upon the final salvation of mankind, it is very problematical whether a nation, (taking into consideration the deep damnation of those who reject it,) would not be better without it than with it. The temporal good and the spiritual comfort they all may derive from its holy precepts may be overbalanced

in some point in eternity by the increased misery of those who reject it, "for he that knoweth his master's will and doeth it not shall be beaten with many stripes." Would it not have been better for Martin Luther and others to have submitted to the ordinaries of the Catholic Church than to have spread such persecutions and martyrdoms as succeeded the Reformation, if no more will be saved by their labors than would have been saved without them? I am well aware that the ingenious advocates of this opinion can ask many puzzling questions about the justice of God and the equity of his administration, and can urge some very specious arguments in support of their theory; and so can the talented advocates of many other systems of religion, which we all consider heterodox. I think however, as many puzzling and startling questions may be propounded against many other doctrines esteemed by my brother Querist orthodox. It might be asked how can the fall of man and its consequences be reconciled with mercy? why their descendants are naturally prone to evil on account of the transgression of the first man and woman? We might speculate upon the justice and mercy of God in man's creation and preservation. Why all who God saw would be wicked, were not left in nonentity, or did not die in infancy as many have done? Why our Saviour should choose Judas for his disciple when he knew he would betray him? Why some burning and shining lights have been taken away in the midst of their usefulness, whilst old and profligate sinners have lived to old age, oppressing the son, defrauding the widow, and corrupting the morals of the surrounding youth? Is there any particular providence in these things? A thousand questions mysterious to man, might be asked in relation to the purposes and doings of the Almighty: but such speculations are worse than useless. God has revealed so much of his will to man as he saw proper; and it ill becomes us to inquire into the reasons of his acts, or to pry into the mysteries which he has thought proper to conceal from us. If the preaching of the gospel has no influence upon the future destiny of man, the same kind of reasoning would prove that the good or evil example of a man would have no influence on the future happiness or misery of his children; and it would make no difference in regard to their allotments in the eternal world, whether he brought them up in the nurture and admonition of the Lord, or whether he brought them up in every species of wickedness and dishonesty. Can we believe that Mr. Wesley and Mr. Fletcher did no more for the salvation of the souls of men, than did Rousseau and Paine? This doctrine in my judgment is fraught with as much evil to the world, if believed in, as the most poisonous productions of the worst infidels. I do not know how far our brethren carry their doctrine, but if it be as I suppose, I have nothing to retract; but if I have misrepresented them, I trust they will excuse me. If I understand the sentiment correctly, it is in opposition to many of the principles of christianity as expounded by all christians for the last eighteen hundred years. I suppose they will admit and contend that the gospel is an inestimable boon to men in this life. They must admit this, or they must suppose God to be unreasonable in calling so many to preach it at an immense sacrifice of life and comfort. They will also admit, I presume, that the providence of God has not yet opened the way for the universal spread of the gospel among the heathens, and that many millions of them have died without

receiving any direct blessings from the gospel. Now, according to their own question, if any have not obtained this inestimable gift, have not such been "*providentially predestinated*," to be deprived of it? Who can solve the difficulty of this question any more than the third question proposed by the "Querist?" It is true, that present good is not equal to eternal happiness: but the same principle is involved in the one case as in the other. Would it not be as unjust or unmerciful in principle to deprive a man of one dollar as of one hundred millions of dollars? If we attempt to scan all the operations of the Divine Government, we shall find ourselves in an inexhaustible labyrinth of doubt and perplexity. As the truth of the doctrine is at least questionable, and as its agitation might produce prejudice and disunion, and as its establishment is not essential for the success of christianity, I would most respectfully suggest to the bro. whether it would not have been better to have let it rest. I have no disposition to discuss the subject further. What I have written, I have written from a sense of duty. If, however, the controversy is to be carried on, I hope some one will take up his pen who will have more leisure, more inclination, and more ability to write on the important subject which I have hastily and feebly attempted to advocate, than

P. B. H.

FRANCE IN 1790.

If you had wished to figure to yourself a country which had reached the utmost pinnacle of prosperity, you would undoubtedly have turned your eyes to France, as she appeared a few months before the revolution; illustrious in learning and genius, the favorite abode of the arts, and the mirror of fashion, whither the flower of nobility from all countries resorted, to acquire the last polish of which the human character is susceptible. Lulled in voluptuous repose, and dreaming of a philosophical millennium, without dependence on God, like the generation before the flood, *they ate, they drank, they married, they were given in marriage*. In that exuberant soil, every thing seemed to flourish but religion and virtue. The season, however, had at length arrived, when God was resolved to punish their impiety, and to avenge the blood of his servants, whose souls for a century had been incessantly crying to him from under the altar. And what method did he employ for this purpose? When he to whom vengeance belongs, when he whose ways are unsearchable, and whose wisdom is inexhaustible, proceeded to the execution of this strange work, he drew from his treasure a weapon he had never employed before. Resolving to make their punishment as signal as their crimes, he neither let loose an inundation of powerful nations, nor the desolating powers of the universe. He neither overwhelmed them with earthquakes, nor visited them with pestilence. He summoned from themselves a ferocity more terrible than either; a ferocity, which mingling in their struggle for liberty, and borrowing aid from the very refinement to which it seemed to be exposed, turned every man's hand against his neighbor, and spared no age, nor sex, nor rank, till satisfied with the ruin of greatness, the distresses of innocence, and the tears of beauty, it finished its career in the most unrelenting despotism. 'Thou art righteous, O Lord, which art, which was, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.'

Robert Hall.

OBITUARY.

For the Methodist Protestant.

It sometimes becomes our duty to record transpiring events, under the influence of mingled emotions of sorrow and pleasure. Such is the case in the present instance. Our worthy Sister TUCKER, of Alexandria County, D. C. paid the debt of nature, on January 22, 1833. We commit this event to record with sorrow, because four children have lost an affectionate mother—an aged husband bereft of her who had been for thirty-seven years the companion of his bosom; and because our infant Zion has lost one of its most exemplary members. But we record this event with pleasure, because of a firm conviction, that our departed friend has quitted the afflictions of this life, to enter upon that "rest that remaineth to the people of God."

Sister Tucker was amongst the first fruits of Methodist preaching in the neighborhood in which she resided; and for near fifty years continued to give unquestionable evidence, by the circumspection of her conduct, and the spirituality of her conversation, that the religion she professed, partook of an indwelling Saviour.

About forty years ago, several of the most respectable and pious members of the Methodist Episcopal Church, belonging to the class at the Little Falls meeting house, in Fairfax circuit, Va. withdrew, on account of those features of the discipline of that church, which to them were objectionable; and because of the arbitrary conduct of some of the preachers of that day in its enforcement. Brother and Sister Tucker were of the number, though at that time unmarried.

These persons united themselves with Bro. O'Kelly, and received occasional visits from him, and the preachers who laboured in connexion with him. After a lapse of some years, through circumstances beyond their control, they were deprived of that ministerial attention so conducive to prosperity in the divine life. The consequence was, that this once flourishing society languished, and was finally broken up. Some of the members returned to the Methodist E. Church. Sister Tucker was not of this number. In this part of her history, we have an evidence of firm attachment to principle, rarely to be met with. The very same cause that induced her to leave the M. E. Church, operated to keep her out of that church the remainder of her life.—While "the evil" as she termed it continued to exist, that caused her to withdraw from the church, she never would return to its bosom.

Although Sister Tucker remained unconnected with any branch of the visible church of Jesus Christ, for several years, yet she never lost the life and power of religion. This statement I feel myself authorized to make, from evidence of the most satisfactory character.

In the early part of last summer, a small class attached to the Methodist Protestant Church, was formed at Col. Miner's school house, in Sister Tucker's neighborhood. To this little class, consisting of only three members at the time of her joining, (of which her husband was one) she united herself—as in the Discipline of the Methodist Protestant Church, she recognized principles, in unison with those she had formed in the earlier part of her christian life.

On several occasions, I have had the pleasure of uniting with Sister Tucker in social converse, and the devotions of the class room. She generally spoke with confidence of her acceptance with God, through the Redeemer, and of her prospects of everlasting life beyond the

grave. For some years back, owing to ill health, sister Tucker could not as frequently enjoy the public worship of God, as doubtless was desirable. Happy, indeed, for the afflicted, that the presence of God is not confined to his earthly courts. Hence, the little cottage in which sister Tucker dwelt, often became to her soul as "God's own house, as heaven's gate."

When sister Tucker was taken with the illness that terminated in her death, she seemed to be firmly persuaded that the time of her departure was at hand.

About two weeks before her death, she requested a young lady who was in attendance on her, to repair to a chest in which she kept her clothing, and bring certain articles therefrom.—When this request was first made, some pains were taken to divert the mind of sister Tucker to other subjects. This could not be done. On the day following the request was renewed. It was complied with. Her clothing as directed was brought. She then, with as much composure, as though she was making preparations to visit a friend, made a selection of her grave-clothes, and had them carefully laid away till they should be wanted. Surely, nothing but a religion that extracts the sting of death, can prepare a dying mortal, thus familiarly to converse with the solemnities of the grave.

The disease with which sister Tucker was attacked, was followed with paralysis, which not only paralyzed her system generally, but also nearly destroyed the power of speech. This prevented her from declaring to her surrounding friends the goodness of the Lord to her soul, and of dwelling upon her future prospects as she no doubt would have done. She was, however, enabled to say enough in one or two short sentences to shew, that her sun was about to set in an unclouded sky. The last words she was heard distinctly to utter were these: "Jesus has done all things well;" "I am happy;" and soon after, her immortal spirit, disencumbered of its earthly companion, fluttered and flew to the paradise of God.

On last Sabbath, her funeral was preached from Psalm 34, 19. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The congregation that assembled from all parts of the neighborhood in which sister Tucker had resided for many years, furnished evidence the most conclusive, of the respect that was entertained for her as a neighbor and a christian.

WM. C. LIPSCOMB.

Georgetown, D. C. Feb. 4, 1833.

For the Methodist Protestant.

Georgetown, February 12, 1833.

Mr. Editor,—I send you the following obituary notice for insertion in your paper.

Died on the 8th inst. Mrs. ELEANOR ORME, the wife of Mr. Jeremiah Orme, of this place, leaving an affectionate husband with a family of children, to mourn their loss. But while she has left relatives and friends to mourn, she has not failed to leave with them the surest means of consolation: which is a strong assurance that her title to an inheritance in heaven is secured.

Our sister Orme was the subject of long and great affliction. But in the midst of the severest pain during the whole time of her protracted suffering, not a murmur or complaint was uttered by her but what was strictly consistent with the most perfect christian patience. Her conversation constantly indicated the most unremitting resignation to the will of providence. The composure with which she conversed about her

approaching dissolution, proved that the sting of death was extracted, and that she was prepared for her change whenever it should come.

She became a subject of grace at an early period of life, and gave proof, by an upright and holy walk, that the service of God was her principle business on earth. That she was strictly obedient to the injunction of our Saviour, "be ye also ready," may be seen in a remark made by her, when yet in health, about the time the cholera was approaching our town. In conversation with some others respecting the preparation necessary under such an awful visitation, she remarked the best way to be prepared will be to keep clean houses and clean hearts. Such was the triumph of grace in this daughter of affliction that none could hear her without being induced to say, let me die the death of the righteous, and let my last end be like hers. The grateful manner in which she acknowledged the kindness of an affectionate and tender husband shewed that every grace of the spirit in her was perfected through suffering. Her sole trust was in the Lord, and she was truly filled with a knowledge of his will in all wisdom and spiritual understanding: she was strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness, and expired, giving thanks unto the Father who had made her meet to be a partaker of the inheritance of the saints in light.

W. C. P.

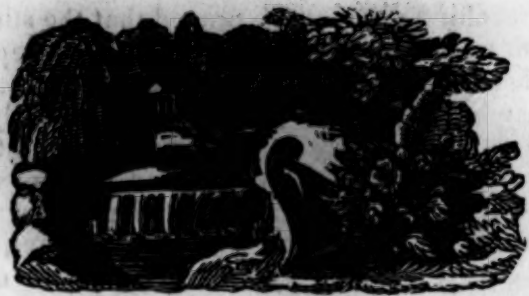
For the Methodist Protestant.

Departed this life on the 8th inst. Mrs. ANN BANGS, consort of Mr. Thomas Bangs, in the thirty-third year of her age. She embraced religion in her sixteenth year, at which time she became a member of the Methodist E. Church in the City of Baltimore, where her steadfastness in the faith was observed, and approved by all who knew her. Soon after the Methodist Protestant Church was organized in this place she examined the articles of association, and, from a conviction of duty, became a member, where she continued to be a burning and a shining light until she resigned her place in the church militant for a place in the church triumphant. Through her whole life, from her conversion to her death, she was so strict an observer of every religious duty, and so entirely devoted to the Lord, as not only to be a pattern of piety, but to be well protected from injury while passing through the furnace of affliction. At no period of her life did her light appear so bright as it did during the whole time of her long and painful affliction. She was so well furnished with consoling promises, from her acquaintance with the word of God, that she rejoiced in the severest suffering. So unclouded was her sky, so bright and clear was her prospect of a heavenly inheritance that she was often heard to exclaim in the language of the poet,

The glorious crown of righteousness
To me reached out I view;
Conqu'ror through him I soon shall seize
And wear it as my due.

Much might be said that would be truly interesting and pleasing to many who knew Sister B. but as you have much matter of this nature, and may not have room for all that could be said of her triumphant exit from time, it is enough to say to her former class-mates and friends, she has finished her course, after having kept the faith, while she fought the good fight, and is now gone to receive her crown.

W. C. P.



POETRY.

THE DYING SAINT.

FROM THE GERMAN OF MATTHISON.

'Tis the last sad starting tear
That trickles down the weary brow,
And the world's receding sphere
Must depart and vanish now;
Quick as clouds of morning's sky,
Flies the feeble life's that given:
And the seraphs weave, on high,
Crowns entwined with flow'rs of heaven.

Earth with all its shadows vain,
Now must take its rapid flight;
Heaven, with all its glorious reign,
Beams upon the sufferer's sight.
See, a brighter morn at hand,
Dawning from the heavenly throne,
The glories of that better land,
Where pain and parting are unknown.

Hark! from yonder grove of palms
Sweet the strains of angels be;
As they call, amid their psalms,
"Sister spirit, hail to thee!
Suff'rest now, arise and flee;
Soar as on the eagle's wing:
Grave, where is thy victory?
And where, oh Death! thy boasted sting?"

RELIGION.—BY WILLIAM LEGGETT.

—"What treasures untold
Reside in that heavenly word."—*Cowper.*

Like snow that falls where waters glide,
Earth's pleasures fade away;
They melt in time's destroying tide,
And cold are while they stay;
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of woe,
Shine forth with sweetest light.

Religion's ray no clouds obscure;
But on the Christian soul,
It sheds a radiant calm and pure,
Though tempests round him roll;
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
Religion lights it still.

HYMN.

Praises! praises! Lord on high!
Humbler of the haughty eye;
Strength in weakness, friend in need,
Glorious God! in word and deed.

Thee we thank, and Thee we trust;
Holy, holy, true, and just!
Thine the power, the kingdom thine—
Which are deathless and divine.

Unto Thee, O God! above,
To thy Son—the sent in love,
And thy Holy Spirit's power
Thanks! and praises! every hour.

Bernard Barton.

INTELLIGENCE.

LATEST FROM ENGLAND.

The packet ship *New York*, from Liverpool, brings London papers to the 15th ult inclusive.

News was received in London on the 12th January from Oporto, stating the arrival at that place of General Solignac on the 1st, and the occupation of the town of Foy on the 31st December. The London papers of the 14th contain further news from Portugal. On the 7th, a heavy cannonading took place from the Miguelite batteries, which lasted for three hours, and occasioned great destruction to the houses in Oporto. On the morning of the 8th, a heavy firing commenced from Miguel's two batteries at the North of the harbor which was returned occasionally from the Castle of St. John de Foz. Sartorius's squadron was still at Nego, and not a single cruiser of Don Pedro's was to be seen off Oporto. A mutiny is said to have broken out in Don Pedro's fleet, which ended in Captain Bingham (second in command) and about 200 men quitting the service.

By the accounts from Oporto, it appears that Don Pedro's forces have at length found a leader of talent and resolution, in the French General Solignac, who has been appointed Commander-in-Chief, and who has already shown much activity and boldness. He is a veteran trained in the school of Napoleon, and served, it is said, in Portugal under Marshal Junot. No movements on either side had taken place since the repulse of Don Pedro's attack on Villa Nova.

There is in the London papers of the 14th ult. a report of a movement in Madrid, in favor of Don Carlos, between the Royal troops and the volunteers. It commenced, it is said, on the appointment of the new Minister of War. Several lives were lost. The ministers in their palaces were insulted, and some of them spit upon by their own guards.

HOLLAND AND BELGIUM.—The *Globe* of January 14th, (Evening) says—

The Dutch King's answer has arrived in the mail packet, the *Atwood*, and consists of a counter project which it is proposed to submit to all the five Powers, although one of them has formally withdrawn from the Conference. Upon the whole we have reason to believe that, with an air of approach to moderation, the new proposals are concocted in the same bad faith and spirit of procrastination which have attended these regulations on the part of the King of Holland from first to last.

The times of the 15th grows impatient at the delays in the settlement of this question. It is argued that the permission of these delays by England shows "the weakness of its foreign policy." The article in the *Times* concludes this:—

"Our allies, Russia, Prussia, and Austria, profess an anxiety for peace; why are they not called upon to show their sincerity by an immediate co-operation with England and France in some decisive measure to compel the King of Holland to abandon that absurd and mischievous policy which alone endangers the tranquility of Europe? This is the plain and simple course, and ought instantly to be adopted."

The *Courier* of the 14th after stating that its former advice was confirmed, touching the refusal of the Dutch King to re-open the negotiations, excepting upon the conditions of the removal of the blockade of his coasts, and that the garrisons of the citadel of Antwerp and its dependencies, at present detained by the French Government, should be restored to their own country, says:—

We may add, that it is said the French Government would be glad to give up the Dutch garrisons; that, in fact, it was not the wish of the French Government that the garrisons should be made prisoners by the French army; and that it was only in deference to Marshal Gerard, that the retention of the Dutch troops was acquiesced in by the French cabinet. With respect to the raising of the embargo on Dutch vessels and the abandonment of the blockade of the Dutch coasts by the British Government, it is confidently reported in well informed circles, that these concessions will be made to the King of Holland, in order to place beyond question the anxious desire of the British and French Governments to settle the differences between Holland and Belgium by peaceable means.

In the mean time our letters from the Hague and from Rotterdam speak of the vigorous measures pursued by the Dutch Government to increase their forces, and to place their army on the most effective footing, and in readiness for an active and immediate campaign.

From Holland the private letters do not contain any news of importance. The answer of the King was not known; the general feeling there was, that by war they had much to lose and nothing to gain, and that conse-

quently they were anxious to preserve peace, upon honorable terms, the principal of which were understood to be, the release of all the captures effected by the English and French fleets and the return of the prisoners of war from France.

IRELAND.—The cholera has made its appearance at Belterbet and Monaghan, and many cases had proved fatal.

The papers contain accounts of numerous outrages by the peasantry in search of arms, and an article from Rathangan says, there are many and extensive manufactories of gunpowder throughout the country. An unsuccessful attempt had been made to murder M. Fishbourne, Esq. agent to the Duke of Buckingham.

Three squadrons of that fine regiment, the 7th Dragoon Guards, which arrived in Bristol from Dorchester and the adjoining towns, on Thursday, are to embark this day (Saturday) in steam vessels, for Dublin.—*Bristol Jour.*

BUSINESS DEPARTMENT.

Remittances on account of Third Volume.

By William Reeves, for Awssey White, W. S. Thorn, and Nicholas Miller. David Herring. By Wm. Harper Jr. for Thomas Reed. Wilford Young, Peter Saum, W. C. Lipscomb. By J. L. Amller, for James Wood, Wm. Wood, William Lavinder, Nehemiah Oakley, Lewis C. Ganong, and Gerard G. Beekman. Samuel Kemble \$1. By W. C. Pool, for Jeremiah Orme. George Reed. Mrs. S. Graham, Matthew Powell, John Philips, Sen. By G. O. F. Andrews, for William Leeds, John Philips, Jr., Josiah Wailes, and G. O. F. Andrews. By Jacob M. Jennings, for W. Jett, J. Stimson, J. R. Wall, Luke Ball, and William Pennel. By E. Dromgoole, Jr. for Mrs. Peebles, and Thomas White. R. Lattimer, 50 cts. By Alexander Allbright, for Samuel Thompson. By Eden Foster, for Hosia Bacon, John Willis, and Martin McKain. By A. J. Piercy, for Nicholas Gesner, David Plauvelt, Phoebe Sneden, and George Weiant. By George Brown, for George Frazier, and J. S. Barris. By W. Graves, Sen., for Warren Stone, and Wm. Graves, Sen. By P. M. Pearson, for Gustavus McClelland. Thomas D. Hiss. By Augustus Webster, for Elias Williams, Gilbert Israel, Moses Barnes, Thomas Ward \$1, Samuel Manning \$1. Jesse Manning, and Adam Barnes. James Parrott, Wm. Loveday. By Samuel Budd, for W. Keeler, Joshua Brick, and B. Thackray. By J. B. Goodenough, for Wm. Carpenter. By William Quinton, for Thomas Warnock, and Eli Clayvell.

Remittances on account of Second Volume.

By W. Reeves, for Awssey White. By George Reed, for David Stickley. John H. Kennard. By J. Hellen \$5. for Allen Davis, and Philip Davis. Priestley Dorsey, W. B. Elgin. By P. M. Pearson, for Andrew Hoover.—By Edward Edwards, for Jacob Hollingbeck. By J. M. Jennings, for S. Norman, for "First Volume."

Receipts for Books.—gratefully recorded.

W. C. Lipscomb,	\$7 00
David Armstead,	15 00
J. M. Jennings,	15 00
J. G. Whitfield,	6 75
Alexander Allbright,	8 00
Eden Foster,	4 00
Moses Scott, "per George Brown,"	18 00
George Brown,	2 50
W. B. Elgin,	47 50
Samuel Budd,	4 00

Letters Received.

Zacariah Williams, W. Harper, Jr., W. C. Lipscomb, "2," Nicholas Dorsey, of L., M. Bernard, J. F. Shelden, George Reed, William Kesley, W. C. Pool, Alexander Allbright, Thomas Gunn, Ira A. Easter, "4," Edward Mullikin, A. J. Piercy, Eden Foster, J. D. Barker, D. & C. Landreth, H. T. Bush, W. B. Elgin, Hogan & Thompson, James H. Taylor, J. B. Goodenough, Samuel Budd, W. Haymond, Thomas Spragen, J. C. Milkie, Edward Edwards, W. Quinton, David Armstead, (the \$10 was received and credited for last year's subscriptions).

Books forwarded since the 7th number, to the following persons, viz:

Rev. Adjet McGuire, care of Samuel Nixon, Lebanon, care of W. L. Chappell, Cincinnati, Ohio, care of Forsyth, Atterbury & Co. Wheeling, Va. one box. John Phillips, Union Town, Pa. one box. William Jackson, Halifax, Nova Scotia, N. A. one package. Thomas F. Norris, East Cambridge, care of Henry Whitney, Boston, Mass. one box. Ira A. Easter, care of Samuel Wood & Sons, Booksellers, New York, one box.